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**A philosophical view on the psychodynamic cognition of the subject's psyche**

**Філософський погляд на психодинамічне пізнання психіки суб'єкта**

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### **Abstract**

*The article reveals a psychodynamic approach to understanding the psyche in its entirety (“conscious/unconscious”). We emphasize on the interrelationships of the substructures of the psyche in their conscious and unconscious manifestations, as well as on the research possibilities of the “Active Social Psychological Cognition” method (ASPC). The specified method plays the role of both a search and research procedure in the in-depth cognition of the psyche, and practical perspectives of providing assistance to future psychologists in their personal psychocorrection.*

*The palette of psychological and philosophical problems, which are not covered by academic psychology, is specified. The work clarifies the essence of psychological defenses of the psyche in their situational and basal manifestations (“vertical” and “horizontal”). The problem of the applicability of the methods of the psyche cognition in its integrity (“conscious/unconscious”) is also outlined, as well as the form and content of training of future practical psychologists.*

*For the first time, the “Super-Id” substructure is introduced into the “Model of the Internal Dynamics of the Psyche”, which reflects the archaic influence on the psyche of the pre-Oedipal period of human development in its psychological parameters, which remain effective to this day. A comparative analysis of the methodology of traditional and psychodynamic approaches to understanding the psyche is carried out, which affects the specifics of training the future psychologist for their professional activity.*

**Keywords:** *archetype, inseparability of the conscious and the unconscious, metacognitive, extra-experiential, psychological defenses, integrity of the mental*

### **Анотація**

*У статті розкривається психодинамічний підхід до розуміння психіки в її*



цілісності («свідоме / несвідоме»). Акцент ставиться на взаємозв'язках підструктур психіки в їх свідомих та несвідомих виявах як і на науководослідних можливостях методу «Активне соціально-психологічне пізнання» (АСПП). Вказаний метод відіграє роль як пошуково-дослідної процедури у форматі глибинного пізнання психіки, так і практичних перспективах надання допомоги майбутнім психологам в особистісній психокорекції.

Конкретизується палітра психолого-філософських проблем, яких не торкається академічна психологія. Робота уточнює сутність психологічних захистів психіки в їх ситуативних та базальних виявах («вертикаль» та «горизонталь»). Окреслюється також проблема адекватності методів пізнання психіки в її цілісності («свідоме / несвідоме») як і форми та зміст підготовки майбутніх практичних психологів.

Вперше в «Модель внутрішньої динаміки психіки» введено підструктуру «Зверх-Ід», що відображує архаїчний вплив на психіку доедіпального періоду розвитку людства в його психологічних параметрах, які є дієвими дотепер. Здійснено порівняльний аналіз методології традиційного і психодинамічного підходів до розуміння психіки, що позначається на специфіці підготовки майбутнього психолога до професійної діяльності.

**Ключові слова:** архетип, невід'ємність свідомого і несвідомого, метадосвідне, позадосвідне, психологічні захисти, цілісність психічного

## **Introduction**

The subject of psychology and philosophy is a human being, in particular the formation of the spiritual world in the process of preparation for life, in its broadest sense, based on the development of their psychological culture. At the same time, the question how and on what common interests the organic union of philosophy and psychology is carried out, in the synthesis of the functional revival of spirituality, which is based on the harmonization of the inner world of the individual, remains relevant.

The cognition of the truth is based on the “attitude towards every thing as the essence of this thing requires” (K. Marx). The specificity of the functional reality of the



mental lies in the unity of the conscious and unconscious spheres. Philosophy claims that the human mind integrates all forms of the human spirit [1]. That is why the cognitive processes of the subject's psyche are at the forefront of in-depth cognition, which can be deformed by distortions of social-perceptual reality, which are masked by automated defenses of the idealized "Self". The article reveals the inner structural and dynamic essence of the mental and outlines the ways of its indepth cognition, which contributes to the weakening and leveling of deviations from socio-perceptual reality. This paper proves that the practice of the diagnosticcorrective process according to the active social-psychological cognition method (hereinafter ASPC), is subject to the law of "positive disintegration of the psyche and its secondary integration at a higher level of the subject's mental development" [12]. This law is comparable to the philosophical law "denial - denial".

We want to note that the study of one's own socio-perceptive reality in the "subject-subject" system catalyzes the dynamics of a person's personal growth, their self-actualization as a prerequisite for the development of internal harmonization of the psyche. *The fact that the academic psychology ignores the problems of researching the psyche in its integrity, which should also include the unconscious sphere of the psyche, definitely slows down the progress of psychology as such.* The natural approach to the cognition of the phenomenon of the mental is based on the generalization of conscious behavior and quantitative processing of empirical material, which creates *an illusory scientific nature of the research results*. Due to the above this approach lacks an applicable toolkit for researching the functional features of the psyche in *situations of uncertainty of the subject's behavior, which is essential both for communication and for education*. This type of phenomenon has *a unique and at the same time multi-value semantics*, which goes beyond the *possibilities of quantitative mediation*. The lack of demarcation of these two approaches – *academic and in-depth* – *gives rise to many misunderstandings of a discrediting nature (for indepth cognition), which slow down the development of scientific psychology as a science*. It is for these reasons that the subject's personal problems (stabilized internal contradictions) remain on the sidelines of traditional academic research due to the inconsistency, or even the lack of scientific,



methodological and instrumental support for the “anatomization” of the process of the cognition of the mental in its conscious and unconscious manifestations.

Classical science mainly asks the question: “How?”, “Why?”. Orientation towards the “root cause” and “meaning of activity” prevails in in-depth psychology. The cognition of the psyche in its integrity is characterized by a focus on revealing the implicit (hidden) essence of the subject's spontaneous activity, catalyzed by the unconscious in mutually inseparable functional unity with the conscious. Therefore, the problem of *the accuracy of the procedural diagnosis of the semantic essence of the mental* remains unsolved. Under the conditions of creating a method that catalyzes the deepening of the subject's self-awareness, it opens up prospects for them to reconstruct their own established positions and views on themselves, on people, and on the objective world.

Understanding the experience of in-depth cognition in the parameters of the psychodynamic methodology, which we have been developing for over forty years, gives grounds for formulating a number of leading theses, important for the study of the psyche in its integrity. Let us define these theses:

1. the essence of the mental lies in the unity of the conscious and the unconscious under the condition of preserving their autonomy and contradictory relationships, in particular “antagonism and antinomy”;
2. the autonomy of the functioning of the conscious and unconscious spheres is relative, not absolute; it is given by the genesis of the process of socialization of the subject's psyche, but it is not given a priori;
3. the conscious, like the unconscious, has differences in its functional organization, namely: discreteness of the conscious and the simultaneity of the unconscious as well as their structural asymmetry;
4. system of psychological defense functions in two varieties: basal (archaic) and situational (ontogenetic);
5. the psyche in its entirety is affected by two types of contradictions: antagonism



(“vertical”) and antinomy (“horizontal”), which are masked from the consciousness by situational defenses that create deviations from reality;

6. the mental is always at the intersection of vertical and horizontal parameters, therefore, is both conscious and unconscious are present in any activity of the subject, which has a certain energy priority, hidden by defenses;

7. cognition of the mental in a psychodynamic format involves the provision of procedural diagnostics based on the professionalism of dialogue interaction between the psychologist and the respondent;

8. the mental is functionally characterized by duality, namely “conscious and unconscious”, which gives rise to structural differences, such as: “isomorphism - homomorphism”; “similarity - difference”; “unambiguity - polysemy”, etc.;

9. structural and functional parameters of the unconscious system do not depend on “gender, space and time” while preserving the emotionality of the person's infantile values, generated by their Oedipal dependence;

10. meaning of the unconscious is reflected in the iterativeness (repetition) of individual characteristics that objectify themselves under the conditions of behavior spontaneity, under the influence of the law “repetition compulsion”, which creates the phenomena of a “vicious circle”, object relations, defense mechanisms (projection, transfer, substitution, etc.);

11. harmony of the mental is not only in the balance of the Id drives with the needs and possibilities of the “Self”, but also in the priority of prosocial tendencies, which are manifested in: the integration of the “principle of pleasure” with the “principle of reality”, the weakening of the imperative of infantile (in-depth) values with the automation of psychological defenses (which preserve the expectations of the idealized “Self”), the mitigation of the internal stabilized contradiction between the “logic of the conscious” and the “logic of the unconscious” (“different logic”) in the process of in-depth psychocorrection;

12. the conscious is incorporated into the surrounding, prosocial world, while the unconscious is assimilated by in-depth interests, which are marked by the desire for



realization in the subject's everyday behavior;

13. the integration link between the sphere of the conscious and the unconscious is the system of psychological defenses, which is characterized by distortions of reality, which catalyzes the subjective integration of the psyche. The problem is in the illusory nature (subjectivism) of this integration, which manifests itself in indicators of objective disintegration of the mental, which is what we pay attention to in our indepth psychocorrection practice. Under the specified conditions, we encounter a situation of internally defined dualism: objective disintegration of the psyche and its subjective integration, which is catalyzed by the activity of the tendencies of the “idealized Self”. The latter is manifested in the following mental indicators: “discretion - simultaneity”; “symmetry - asymmetry”; “antagonism - antinomy”; “isomorphism - homomorphism”, etc.

Academic studies do not take into account the above-mentioned features either in theory or in practice. Moreover, there is an established priority of research attention to the sphere of the conscious while ignoring the functioning of the unconscious. In classical (academic) research, quantitative data reflecting linear interdependencies in the dynamic structure of the mental - “conscious/unconscious” are brought to an absolute.

In the psychoanalytical format of research, to which our method “Active social-psychological cognition” is close, we deal with adults in the framework of mental health (studying or working). Most of them are future psychologists who are studying and preparing for practical work with other people. Sessions are held in ASPC groups [0], which function on the basis of pro-humanist principles of interaction implementation, namely: valuelessness of self-reflection as well as mutual reflections of each other, absence of criticism, instructions, advice “what’s better”, strengthening of life-affirming positions, etc. Feedback in the ASPC group is given both verbally and indirectly, contextually, using metaphorical expressions with the use of objectified, auxiliary means of self-presentation (thematic psychodrawings).

Academic psychology focuses on the so-called “pure material”, which is obtained through mathematical calculations, *ignoring the phenomenological*



*individuality of the psyche of each person.* The psychodynamic format of cognition is based on the analysis and identification of associative and logical relationships in spontaneous behavioral material. The spontaneity of the subject's activity is of interest, which demonstrates the repeatability (iterative nature), immutability (invariance) of the semantic parameters of spontaneous activity against the background of the plotvisualized self-representation, which is an integral prerequisite for the efficiency of the implementation of the analytical procedure of in-depth cognition of the psyche in ASPC groups.

**Theoretical analysis of the problem of the integrity of cognition of the mental.** The problem of direct cognition of the peculiarities of the functioning of the psyche, along with the opposition of the mental (ideal) to the physical, remains at the center of philosophical discussions to this day. For a long time, only the term “soul”

(spirit) was used in philosophy, the concept of “psyche” arose only at the end of the 19th century. Each school of psychology took into account *the integrity of the mental*, but at the same time *decided which part of it it would deal with*. In-depth psychology, in our understanding of it, has a starting position: *no matter how “psychic” is divided into parts, the functioning of the psyche is always integral*. Therefore, this paper highlights the problem of cognition of the mental in its integrity (“conscious/unconscious”), which contributes both to the adequate disclosure of the functional features of the unconscious, and to the objectification of the relationships between the conscious and the unconscious. We adhere to the position that “cognition is a search and finding a balance between a number of contradictory positions that complement each other” [9, p. 659].

Philosophical understanding of the category of cognition is opposed by conceptual positions: realism - instrumentalism, fundamentalism - phenomenism, substantialism - functionalism, dogmatism - relativism. We will limit the presentation of generally contradictory positions to two platforms: fundamentalism (essentialism) ↔ functionalism (phenomenism).

**Research hypothesis:** cognition of the mental is complicated by the dependence



of the traditional-naturalist approach to the psyche, as to the conscious sphere while ignoring the unconscious, which for many years established a one-sided view of the psychologists on the this phenomenon through the prism of the category of “conscious”.

Attention is focused on the objectivity of the determinants of the unconscious, which gives rise to the subjectivism of the consciousness, which is not taken into account by academic psychology. We raised the problem not only of the integrity and systematic nature of the mental, but also of its logical orderliness, which is expressed by the “logic of the conscious” and the “logic of the unconscious” (“different logic”). For philosophy, the logic of the mental is “part of the theory of cognition and in particular of “psychodynamic cognition” [10, p. 548].

The analysis of the stated problem of in-depth cognition of the psyche does not coincide with the position of those researchers who identify the unconscious with a physiological process. The mental is not a purely spiritual phenomenon, separated from brain processes. A philosophical opinion exists that mental reflection is “determined” by the properties and relations of the objective world to which it is subordinated. It is also important that philosophers, like classical psychologists, associate the phenomenon of reflecting the world with the emergence of consciousness, the formation of which was subordinated to social relations. Our longterm practice of in-depth cognition of the psyche convinces us that “the unconscious is a special sphere of the psyche (a system of processes), qualitatively different from consciousness” [10, p. 52].

We agree with S. Freud in his discovery of the unconscious, especially in the part of understanding of “its autonomous independence from the consciousness, which preserves the impersonal primal basis of the human soul” [10, p. 95]. The unconscious exists “beyond gender, space and time”, which gave K. Jung a reason to focus attention on its collective and archetypal-archaic foundations, which are manifested in a person's ability to visualize their own psyche. This indicates the relevance of the problem raised by us: cognition of the mental in its integrity with the inseparability of the “conscious” and “unconscious” spheres.

The Philosophical Encyclopedic Dictionary notes that consciousness does not



exhaust the mental: “A person has unconscious mental phenomena and processes in which they cannot control themselves, which are hidden from their self-observation” [9, p. 547]. At the same time, in this edition, scientists represent the category of the “unconscious” in a rather diverse way, in particular as anamnesis (Plato), physiological processes occurring outside consciousness (R. Descartes), a lower form of mental activity beyond the threshold of consciousness (H. Leibniz), activity of the nervous system (D. Hartley), intuition, sensory cognition (a priori synthesis) (I. Kant), in-depth source of creativity (representatives of romanticism), irrationalism (A. Schopenhauer), irrationalism as a universal principle of the basis of being and the world (N. Hartman), etc.

In the context of the psychodynamic theory we are developing, the position of Y. Herbart (1824), who introduced a dynamic characteristic of the unconscious, which meant the following, is interesting. incompatible ideas can come into conflict, “while the energetically weaker ones are pushed out of the consciousness without losing their dynamic properties, so they continue to influence it” [9, p. 52]. At the same time, it is important to point out that the problem of the “unconscious” found its polysemantic and dominant meaning only thanks to the works and practical achievements of S. Freud, who presented the unconscious not as a lower form of the psychic, compared to the main form - consciousness, but as an energetic a more powerful (than conscious) force that antagonistically confronts it. Only the technique of psychoanalysis, according to S. Freud, can weaken this opposition and bring the human psyche closer to integrity.

The merit of K. Jung, S. Freud’s student, lies in the introduction of the category of “collective unconscious” (“archetype”) as a unifying instance of a person's actual experience with their past. In the above-mentioned questions about the nature of the psyche, the scientific achievements of S. Freud, as well as the results of his psychoanalytic practice, are undoubtedly the most significant. For the genius analyst himself, the most important, in the early days, was the problem of the cognition of the unconscious, which he solved miraculously - through the analysis of some secondary (and partly imperceptible) events in a person's life, namely: slips of tongue, slips of pen, forgetfulness, dreams, etc., which contextually (unconsciously) objectify the



meanings of certain nuances of the psyche, which, as S. Freud believed, latently affect the subject's consciousness with a set of energy that involuntarily and spontaneously conditions their activity. The merit of S. Freud was that he significantly changed the very approach to scientific cognition and understanding of the unconscious, which archaically possesses the universality of the laws of the functioning of the psyche, which are common to both mentally healthy people and neurotics, the differences are in energy accents. S. Freud's psychoanalytical practice proved the importance of self-flowing, spontaneous behavior of a person for the cognition of the psyche and its adequate understanding. We speak about the subject's spontaneous and involuntary activity, which is a prerequisite for the effectiveness of cognition of their psyche in its entirety.

The formation of the methodology of the cognition of the psyche in its integrity and functional inseparability of the conscious and the unconscious, which is the central problem of psychology. Even the representatives of the activity approach noted that it is important to take into account both the external task of the subject's activity and the internal, motivational and unconscious factors. In particular, O. Leontiev, the founder of activity theory, wrote: "Unlike the goal, motives are not actually realized by the subject: performing certain actions we usually do not report to ourselves about the motives that motivate them... it is not difficult for us to determine their motivation, but motivation does not always contain a hint of the true source of the motive" [9, p. 201]. O. Leontiev's ideas in many aspects are close to our understanding of the importance of studying the unconscious mental activity in the formation of the subject's personality.

An example of taking into account the unconscious in the educational process is the experience of A. Makarenko in his "explosion theory". The latter led to the use of a "public rite": burning personal characteristics and clothes of homeless people; cleaning and arranging the rooms where they were accommodated. Such actions impressed them and indirectly (imperceptibly) caused personal changes and progressive development. Being in clean rooms and in new, neat clothes is an unusual experience for them, which could not but affect their behavior in terms of energy and motivation. It is important to take into account such a type of the unconscious that has a straightforward



determination, for example, formation of skills, habits, and distinguish the type of the unconscious that is contextually determined. The latter requires psychological sensitivity to the “strings of the soul” of a person, which was inherent in the educational methods of the great teacher - A. Makarenko.

Our research is aimed at the unconscious, which is conditioned in the psyche of the subject by the *mechanisms of repression, which set the objectification of “free” (not connected) energy, which is integrated with the archaic heritage*. The procedure of cognition of the unconscious content of the psyche is contextually dependent on the researcher. An assistant in the professionalism of the in-depth psychologist is the ability to adequately carry out the diagnostic and corrective process based on the visualization of the thematic self-representation of the subject's psyche. The process of objectification of the psyche, which is an important motivator for approaching an adequate knowledge of the psyche in its integrity is a common feature for the experience of A. Makarenko and ASPC groups: conscious (verbum) ↔ unconscious (pictorial self-representation of the psyche). The above ensures the activity of the subject in its self-flowing continuity (expansiveness) and individualization. The practice of ASPC groups revealed the ability of each person for thematic selfvisualization of the psyche, moreover, with a high level of motivation and the ability to organize self-representations (determining the sequence of their analysis). The latter, as L. Levy-Bruhl pointed out, is archaically given - “blind skill of the hand”. The dialogue provided by the psychologist is actually a way of managing the ASPC process (with final interpretations). When asking questions to the respondent, the leader of the ASPC group relies on reading the meanings of the behavioral material, which synthesize the interests of the conscious and the unconscious of a person. The professionalism of asking questions by the psychologist to the respondent immanently provides opportunities for managing the ASPC process [0; 0]. The professionalism of the interpretation of the received verbal / non-verbal material by the specialist is important in the management of the diagnostic and corrective ASPC process. Interpretation contributes to the definition of logical relationships and contradictions between the behavioral material perceived by the subject and its latent meanings in the



dialogue material.

The psychologist does not ignore the functional differences of the conscious and unconscious spheres, which are marked not only by interdependence, but also by functional asymmetry. The languages of the conscious and the unconscious differ significantly. The unconscious is revealed in figurative, metaphorical-archetypal and symbolic-polyvalent self-representations. The language of the conscious is discrete, symbolic and is characterized by ambiguity and specifics. The conscious implies linear causal determinism of the respondent's statements [15, p. 211-212].

Psychodynamic methodology focuses attention on the preconscious, which is formed as a result of the displacement of the impulses of the Id. The synthesis of displacements is latently determined by the tendency to transit into unconscious, in-depth needs. The Id instance has not a direct, but an indirect influence on the formation of preconsciousness, which preserves the imperative of the energy potential of repressed impulses. In other words, the epiphenomenon of repression is the process of “socialization” of Id drives with the concealment of the fact of their opposition to the normative requirements of the Super-Ego. The mutual independence of certain displacements and their primary temporality (spread in time) is leveled by the synthesis of “traces” at the latent level. The latter results in the logical ordering of the psyche system with the priority of the emotional component of displacements, which are manifested in energetically potent residues.

The physiological aspect of the stated problem is related to the irradiation of “residual energies” and their interference. Therefore, in the process of in-depth cognition of the psyche, it is necessary to pay attention not only to the affective parameters of behavior, but also to the analytical and synthetic meanings of cognitive formations. It is about such a construct of the unconscious, which is abstracted from the direct experience of the subject, therefore it is qualified as “extra-experiential”, “pre-reflective”, not controlled by the person. It is this construct that determines the “cognitive” nature of the “basic forms of psychological defenses” in their direction towards the realization of the infantile interests of the “Self”. The peripheral (situational) form of psychological defense has a pro-social and adaptive goal to form



the ideal “Self”. Basal defenses carry an archaic-semantic load that determines the meaning and orderliness of the subject's internal activity, which is determined by factors that are energetically catalyzed by the “unfinished business of childhood” of the person.

Long-term experience of in-depth correction in accordance with the main provisions of the *psychodynamic theory and methodology* developed by us proves that the semantic aspect of the basal forms of psychological defense is determined by the subject's Oedipal dependence, the energy impulses of which not only affect the effectiveness of repressions, but also their integration with the dominance of the implicit structuring of the psyche in its integrity “conscious/unconscious”. Although the unconscious does not fall under the direct control of the consciousness, and is not subject to its direct influence, its “human” meaning is manifested in the everyday epiphenomenology of life emotions (jealousy, envy, feelings of guilt and inferiority, ambivalence of feelings towards close people, etc.).

We take into account the fact that the “psyche” system is characterized by the priority of prosocial values, which gain dominance in the process of incorporation into the surrounding world with an archetypal-semantic load. The psyche, having received a “lesson of prosocial wisdom” (under the influence of automatisms of displacements of Id impulses from consciousness), gained experience in actualizing the *adaptive alignment of the interests of the Self with society*. The “extraexperiential” in the format of its own, implicitly inherent logic, affects the direction of a person's involuntary behavior, given by the leading trends of its activity. We take into account that the energy priorities of the psyche spontaneity are dependent on Oedipal factors.

In view of the above, the problem of adequate understanding of the essence of *psychological defenses of the psyche* arises. In psychodynamic theory, we identified two important types of defenses that functionally correspond to the features of the conscious and unconscious spheres, namely: *situational* and *basal* forms of defenses.

Situational defenses are subordinated to the prosocial interests of the “Self”, and basal defenses are built on the energy of displacements. The basal initiatives of the



psyche are synthesized with the archaic heritage of the humanity (Oedipal dependencies, feeling of guilt, slave ownership and subjugation, suffering, which is synthesized with masochistic-sadistic tendencies).

The system of psychological defenses contributes to the incorporation of the energy of the unconscious into the prosocial activity of the subject, connected by subjective integration processes, which automatically lead to deviations and distortions of socio-perceptual reality. Hence we can draw a conclusion: the system of psychological defenses of the “Self” of a person envisages the correlation of its two forms: *basal and situational defenses*, which are implemented “horizontally” and

“vertically”, respectively. It is the peripheral (behavioral) “vertical” of defenses of the “Self” that carries the mission of reconciling the multidirectional tendencies of the psyche, and this is precisely what requires retreats from reality. The latter explains the importance for the psychologist to study and understand the automatisms of the subject's defense system, which, frequently, only creates the illusion of the “Self” defense by hyperbolizing the feeling of its superiority, infallibility and strength. So the irrationality of the unconscious tries to synthesize with the rationality of the conscious. This arrangement is carried out thanks to the activity of the mechanisms of subjective integration of the psyche, relying on “conditional values” [8]. At the same time, the in-depth motive has the prospect of partial realization due to *conditional values that mask infantile interest as a component of the activity of the “Self”*.

The integrative capacity of the system of psychological defenses is inextricably linked with deviations from reality, which it itself conditions due to the process of feedback deformation for the affirmation of the “Idealized Self”. The above causes dysfunctions of the psyche, which increase maladaptation of the personality. Automated forms of psychological defenses are dependent on the mechanisms of idealization of the “Self”, which can maladapt the psyche with the illusion of “the power of the Self”. The latter is expressed in the phenomenon of a “vicious circle”, when the desired result acquires a trigger effect for a new round of a person's defense activity. This leads to the multi-layered defenses that burden the human psyche and form its “thick skin”, which is undesirable for a psychologist. Under the conditions of mental illusions produced by



“psychological defenses”, the “pleasure principle” may become dominant, which may contradict the “reality principle”. The above actualizes the need for a future psychologist to undergo in-depth psychocorrection, which contributes to the synthesis of both conscious and unconscious aspects of the psyche. It is important for every person who aspires to the profession of a psychologist to understand that the “defense system of the psyche” carries out the integration of the psyche, but on imaginary and illusory grounds (supporting the illusion of the “highness of the Self”), which causes disintegrative processes due to the *actualization of deviations from reality*, stimulated by the need to maintain the idealization of one's own “Self”.

The problem of deviations from socio-perceptual reality is generated by psychological defenses and is one of the most important problems of in-depth correction methodology. Therefore, the basis of ASPC is drawings material in group psychoanalytic work, in which the combination of drawing with dialogue interaction in “Psychologist ↔ Respondent” system is important. This kind of work can actualize both the language of the unconscious (visualized plot images) and the language of the conscious, which is provided by the psychologist's dialogue with the respondent. Dialogue interaction is a prerequisite for the diagnostic-corrective result, which is based on the diagnostic-corrective process at both verbal (conscious language) and non-verbal (unconscious language) levels.

**Philosophical and psychological format of the ASPC cognitive-corrective procedure.** The methodology of the ASPC diagnostic-corrective process is aimed at optimizing the psyche, therefore it cannot ignore the detection of false, distorted positions in the phenomenon of the psyche, which primarily affect the subject's personal self-perception, which weakens the strength of their “Self”, due to the process of psyche disintegration. The subject's personal problem is an internally stabilized contradiction of the psyche, which is masked from the consciousness by psychological defenses in order to preserve the “idealized Self”. Completion of indepth correction course is important for the future “psychologist specialist”, because under other conditions there may be complications in the adequacy of the mental reality reflection (both one's own and another person's). In general, a person's personal maladaptation



contradicts the self-preservation instinct, which is professionally undesirable for a future psychologist. In-depth cognition helps to identify objective disintegration factors in the psyche of ASPC participants, which are objectified in the contradiction of behavior that needs psychocorrection. The entire psyche cognition process in ASPC groups is subject to *the laws of its positive disintegration and secondary integration at a higher level of the subject's mental development*. The specified law disciplines the optimality of the in-depth cognition process in the search for adequate and instrumental means to catalyze unconscious factors, the awareness of which contributes to the expansion and strengthening of the subject's self-awareness. Deviations from reality are objectified in discrepancies between the intentions and real actions of the person subject to psychocorrection.

The psychodynamic paradigm provides for the leveling of distortions by the psyche of the subject of socio-perceptive reality, which are characterized by fixedness in the person's psyche and individualization. The latter is consistent with the position of the Austro-English philosopher Karl Raymond Popper, the creator of the original methodological concept, which received the name "falsifiability" [7]. The falsifiability principle, i.e. refutation of (personal) scientific beliefs with the help of experience, was laid by K. Popper as the basis of the psyche cognition concept. K. Popper introduced the criterion of refutation of beliefs as a necessary prerequisite for progress towards truth. He *did not trust any criterion other than practice* by which the truth of certain propositions could be determined. K. Popper refused any absolutely reliable basis for the validity of knowledge, emphasizing his own appreciation of the scientific and practical significance of identifying errors, false positions, distorted "truths" that practice can reveal. He writes: "By gradually discovering and rejecting false information, we can thereby get closer to the truth" [9, p. 666]. It is difficult to disagree with K. Popper that mental phenomena are too complex, and the tip of the iceberg accessible to research attention is not its comprehensive essence. We are close to K. Popper's position already in that the entire ASPC procedure is subject to the law we discovered: "positive disintegration of the psyche and its secondary integration at the higher level of the psychological development of a subject". It is the mechanisms of



positive disintegration of the psyche that contribute to the cognition of the truth and expand the prospects of weakening false positions that set an illusory platform thanks to the subject's psychological defenses. At the same time, the emphasis falls on ensuring the positivity of the subject's psyche disintegration processes, while their integration dynamics is carried out according to the immanent and natural necessity of integration. An important role in ASPC belongs to the accuracy of diagnosing the inconsistency of the psyche, masked by psychological defenses that contribute to the establishment of false “Self” positions. Weakening of these positions catalyzes the processes of internal restructuring of the psyche in its integrity, which culminates in integration on a more realistic basis. This strengthens the adaptive capabilities of a person.

In the psychodynamic approach, implemented by the ASPC method, the direct experience of the subject, obtained “here and now”, in a situation characterized by the inseparability of diagnosis and psychocorrection, is put first. Detection of deviations from reality and their leveling actualizes the self-preservation of a person, which leads to self-changes, thanks to the detection of infantile-basal dysfunctions of the psyche (no one wants to be deceived, even by themselves). The detection of false positions of the subject due to the facilitating effectiveness of the psychologist catalyzes the manifestation of hidden in-depth determinants, which opens up prospects for personal growth of each participant of the in-depth cognition. Empirical evidence proves that the solution of the subject's personal problem invariably requires a positive disintegration of their psyche interconnected with its secondary integration at a higher level of the subject's mental development. The illusory fact of the psyche, which is set by the deviations from reality, acquires realism due to the subject's cognition of their own system of psychological defenses, in their ability to distort. Therefore, the psyche of the future psychologist specialist needs psychocorrection, and their own and professional interests coincide in this.

**The efficiency of in-depth cognition** assumes the unity of diagnosis and correction, carried out by a psychologist in the process of diagnostic and corrective dialogue with the subject of cognition. The effectiveness of the above-mentioned



dialogue process depends on the professionalism of the psychologist asking questions, which are always aimed at actualizing information related to the subject's unconscious personal problems. To ask informative questions, it is important for the psychologist to be able to read the meanings based on the synthesis of the respondent's behavioral pictorial self-representation. We mean both verbal and visualized aspects of interaction in the Psychologist ↔ Respondent system (hereinafter "P ↔ R"). The "reliability" phenomenon is important both for the scientific cognition of the psyche and to ensure the efficiency of live interaction in the "P ↔ R" system, which creates the basis for the psychologist's interpretive conclusions. The tasks of diagnosis and correction are combined, in particular, the reliability of interpretive conclusions addressed to the respondent increases the probability of their adequate acceptance of information that catalyzes psychocorrection. The continuity and comprehensiveness of the dialogue interaction, which contributes to the objectification of the logic of both conscious and unconscious activity ("other logic"), is of great importance for the researcher. Therefore, it is especially important that the dialogue awakens *the involuntary initiative of the respondent's spontaneous activity*, which weakens and neutralizes their resistances. *Diagnostics* in ASPC groups has a *procedural nature* and is based on the in-depth psychologist's knowledge of the functional features of the unconscious sphere of the psyche interrelated with the sphere of the conscious. In-depth cognition, as well as the ASPC correction effect, depends on the diagnostic and professional ability of the psychologist to provide psychological and professional interpretation of the behavioral material. The interpretation must take into account the systemic logic of relationships, the iterative nature of individual characteristics of behavior, their invariance, the divergence (multidirectionality) of the logic of the conscious and the logic of the unconscious ("different logic"), repeatability of trends, etc.

It is important not to bypass the internal stabilized contradictions of a person, which cause "energy scissors" that "cut" the strength of their "Self". The persuasiveness and diagnostic accuracy of the analysis of the respondent's behavioral facts awakens in them the desire to change catalyzed by the self-preservation instinct. Many years of experience convinces that the study of the in-depth determinism of behavior brings



results only under the conditions of its spontaneity and involuntary nature, and psychoanalysis is able to catalyze personal self-changes in behavior. The persuasiveness of psychoanalytic interpretations is determined by both their transparency and visual evidence. The diagnostic-corrective process is characterized by multilevel and multiple behavioral facts, which contributes to the expansion of the subject's self-awareness, the development of their sensitivity in understanding their own deviations from socio-perceptual realities.

**Background of ASPC methodology formation during future psychologist training.** Georgian scientists under the guidance of D. Uznadze tried to fill the gap in the methodology, as well as in the methods of research and cognition of the psyche in its integrity, back in the 1970s. They reduced the explanation of the unconscious sphere to the category of presets. In our opinion, the research platform of D. Uznadze's set theory is related to *potentially realizable* processes that have no relation to the truly unconscious, which is protected by resistances and deprived of the chance of direct manifestation in the conscious. This position is confirmed by the works of O. Tikhomirov, who notes: “We should remember that the concept of the unconscious is broader than the psychological attitude concept, which means that it is inappropriate to identify the theory of the unconscious with the theory of psychological set, just as it would be a serious methodological mistake to outline the indicated phenomenon with manifestations in its general, psychological and philosophical sense, a kind of reductionism” [4, p. 29]. We think that D. Uznadze’s approach to cognition of the unconscious has not overcome the dependence on the classical view both on the direct determination of the psyche, and on its determination by the activity specifics. The set theory envisages the formation of a certain activity of the respondent a priori programmed by the researcher. The activity approach is based on the controlled determinism of the mental phenomenon, ignores concept “extra-experiential”, which is formed on the basis of a latent synthesis of traces (cells) of displacements, which cannot be set in a straightforward manner.

An in-depth approach to the cognition of the integral psyche opens up the prospects for studying the leading tendencies of behavior in their contradictory essence



as latently synthesized developments. Considering the unconscious, the tendencies of the psyche are deprived of the possibility of being directly determined by the researcher. At the same time, they depend on latent processes, which are dominated by the displacements energy, which is determined by the importance of factors due to their vitality, and not by artificial determination, as it was in the studies of D. Uznadze during the formation of the set. Therefore, cognition of the unconscious sphere cannot be fully covered by the theory of set, which does not take into account the immanent orderliness, which affects the rigor of the logic of the unconscious, which is reflected in the category “pre-reflective” and “extraexperiential”. The issue of the availability of cognition of the inner experience of a person is relevant both for methodology and for psychodynamic theory, which contributes to the success of the diagnostic and correction process in ASPC groups.

Based on many years of experience of in-depth correction, we consider it appropriate to qualify “extra-experiential” as “super-experiential” or “metaexperiential”, focusing on its abstract nature as a superstructure over the respondent’s immediate experience. Semantic parameters of intellectual processing of experience stimulate its transition into “meta-experiential”, subject to latent laws. Mentaloperational processing of information is immanently characteristic of the psyche due to the processes of abstraction, systematization, classification, structuring, which contribute to the formation of “meta-experiential”, which is a cognitive construct that does not relate directly to research-activity (aware) aspects of the subject's activity. The above makes it possible to outline the difference between the *psychoanalytic approach to the psyche cognition and the set theory* developed in the format of the activity approach. The “meta-experiential” category in psychodynamic aspect of its study is based on the immanently inherent psyche, the in-depth “interests” of the mental phenomenon, which preserve the focus on self-realization, which catalyzes subject’s spontaneous activity.

In view of the above, we draw the conclusion that the activity format of understanding the category of “psychic” brings irrational formations beyond the “cognition frame” that influence in-depth motivation of a person's behavior. Irrational



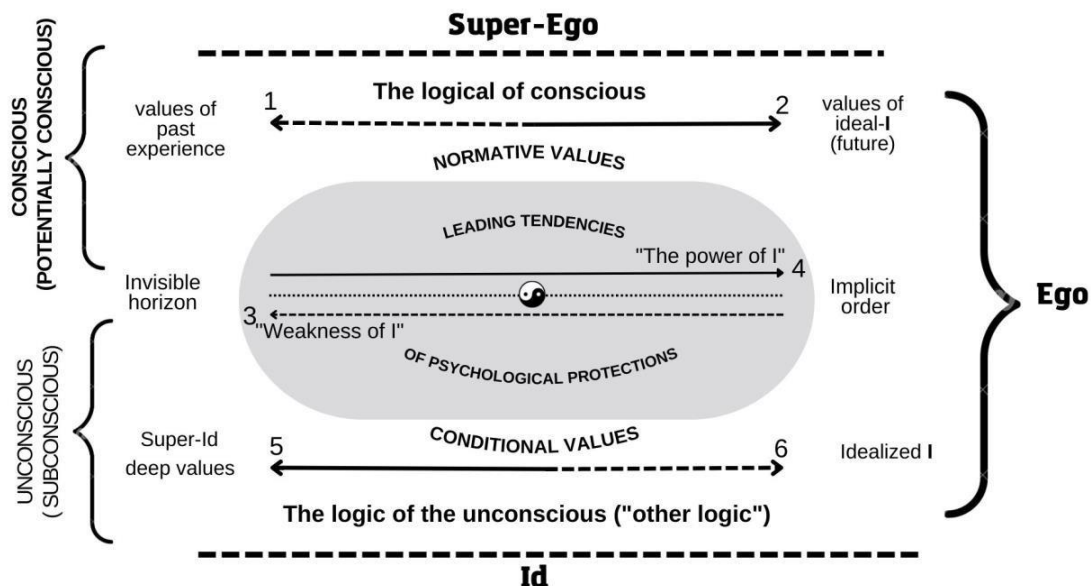
always has a chance to become rational (conscious) in psychodynamic cognition due to the deciphering of its hidden motivational meaning. S. Freud wrote about this: "... cognizance, the only sign of the psychic processes, is given to us directly and immediately, but it cannot in any way become a criterion of difference between the systems". And then he continues: "Striving for meta-psychological understanding of the psyche, we should not give special meaning to the symptom of "cognizance"[5, p. 489] Therefore, the founder of psychoanalysis stressed the importance of understanding the differences in the functioning of the two systems ("conscious/unconscious"), and the existence of the metapsychic, which is synthesized with the category of "collective unconscious", which was discovered by his student K. Jung, which we attribute to the archaic unconscious [0].

**Violation of the objectivity of the psyche in its reflective function is determined by the system of psychological defenses.** All psychological problems of a person to some extent are associated with deviations from reality, which determines the adequacy of the subject's interaction with the surrounding world. S. Freud's view on defining a number of mechanisms of a subject's psychological defense was close to the biological view of a person as a part of nature, influenced by civilization, culture, history, traditions, upbringing. At the same time, he demarcated academicism in the approach to knowledge and understanding the secrets of a person's inner world, as well as pointed to a functional failure in the psyche in the form of a symptom. Understanding of "psychological defenses" in in-depth psychological form convinces about their dispositional-systemic structuring. We managed to distinguish two categories of the psyche defense system, in particular: "vertical" (situational, peripheral defenses) and "horizontal" (basal, archaically set defenses).

Of course, given the integrity of the mental, the question may arise, what the cardinal difference between them is? First of all, "situational defenses" can be observed. Let's define the most important of them: rationalization, projection, transfer, identification, introjection, replacement, substitution, displacement, shifting which work "vertically". The essential meaning of the "psychological defense" concept is not limited to separate mechanisms, because there also exists basal defense, which covers

certain structurally determined parameters of the psyche, in particular: cognitive and emotional (behavioral), which work “horizontally”. The basal form of defense seeks to objectify the energy potential set by the archaic heritage of the humanity, which also indicates the pre-Oedipal (pregenital) period of the formation of humanity (the “Super-Id” substructure). When we single out separate parts of the psyche, we must understand that it is stipulated by scientific (cognitive) necessity. In the functional process, the psyche is unified, integral. We should take into account that the category of “power” has different effectiveness for the “conscious” and the “unconscious”. Let's outline it figuratively: for the conscious - it is “forward, to pro-social accomplishments”, for the unconscious - “back, to complete the unfinished”. Common to the psyche, regardless of the features of the defense system, is the fact that it is subject to a single general mechanism: *“from weaknesses to strength”*. The defense “vertical” inevitably intersects with the horizontal, which outlines the predetermination of the archaic heritage of the humanity [16]. Such defenses includes the stimulation of “Super-It” (synonym for “Super-Id”). We present the “Model of the internal dynamics of the psyche”, Fig. 1

(hereafter “Model”), in which the “Super-Id” category (arrow 5), which we recently discovered, is presented for the first time.



**Fig. 1. “Model of the internal dynamics of the psyche”**



The forms and methods of basal defense can be very diverse, which explains absence of its categorization. “Vertical” defenses are characterized by the creativity of ways to mask the in-depth interests of the “Self, with the invariance of the subject's situational and adaptive needs. Situational defense is partially observable, as well as it is possible that the subject will be partially aware of it. The basal, archaically set defense (horizontal) is inaccessible to direct observation as well as rational assimilation by the subject's consciousness, which explains its uncontrollability. Cognition of the basal defense of the psyche is always partial, depends on the nature of the empirical (visualized) material, which contributes to its objectification. The unconscious is energetically active, but inaccessible for direct observation. The “vertical” of situational defenses invariably intersects with the horizontal (archaic heritage), so the psyche is able to integrate the internal and external tasks of its defense activity. Empirically, we have grounds to assert that in case of situational (variable) defenses, invariance is inherent in the latent predetermination of the “interests” of the basic defenses. The latter are stimulated by an unconscious dominant motive that strives for realization. The specified characteristics of the defense system are not taken into account in the traditional academic approach. The fact that any act of activity of the subject's defense system is at the intersection of the “vertical” and the “horizontal” outlined by us also remains out of the attention of academic psychology. In the “Model”, the “vertical” is outlined by the effectiveness of “Super-Ego”, “Ego” and “Id”.

Understanding the connection between automated forms of psychological defense and the sphere of consciousness gives grounds to formulate an important thesis: cognition of the unconscious invariably refers to the system of mental defenses, in particular their basal forms, which preserve the tendency for activity.

The study of *basal forms* of defenses envisages understanding their functional relationships with *situational defenses*. Given the above, the organizational prerequisites of in-depth psychocorrection are aimed at weakening (leveling) of the situational defenses to allow actualization and objectification, of their basal forms in a person's behavior. The introduction of special principles for the organization of the interaction of the ASPC groups participants regulates their behavior, as well as



optimizes the diagnostic-corrective process on emotional-sensual, non-evaluative levels. Absence of criticism of the subject, evaluations in “black and white” categories, advice, instructions, punishments, etc. are important for the functioning of the ASPC group. The respondent's attention is focused on emotional well-being in the “here and now” situation in the system “person-to-person”, “eye to eye”. Uncertainty of behavior in the ASPC group process activates defense mechanisms: substitution, transfer, identification, compensation, along with basal in-depth values. The transparency and objectivity of the programming of a person's behavior is increased by the use of symbolic-objective, metaphorical-archetypal tools (pictures, spatial models, stones, etc.) for self-representation. We've developed the method of psychoanalysis of a set of thematic (author's or selected reproductions of art works for self-representation), which is of particular significance. Psychoanalysis based on drawings material has proven itself as a successful method of individualizing self-cognition in ASPC groups [14]. The objective and contemplative material presents the multi-level self-representation based on the actualization of the psyche integrity: a drawing is selected unconsciously, while the psychologist's dialogue with the respondent helps to manage the in-depth cognition process. Due to the process of objectified self-presentation, the empirical material catalyzes the self-expression of a person and contributes to the efficiency of in-depth cognition. The specified aspects of the methodological justification of the use of visualized means of in-depth cognition in ASPC groups are so far ignored in academic psychology, which limits the cognition of the psyche only to the sphere of the conscious. The latter testifies to the relevance of our efforts in highlighting both theoretical and in-depth cognition of the psyche.

Psychodynamic theory and the corresponding practice are aimed at mentally healthy people, which explains the difference between the ASPC procedure and orthodox psychoanalysis (“free associations” in classic psychoanalysis, while in

ASPC - “spontaneity of behavior” in the dialogue system “P ↔ R”). The need for help in mentally healthy people is often not expressed, rather it is muted by the interest to preserve a “prosocial face”.



In order to successfully conduct the diagnostic and corrective process in the ASPC group, we must neutralize the subject's resistances, which implies the absence of reference points for “good” or “bad”. The emotional sensitivity of the presenter to the person's resistances, which are connected with the preservation of the dignity of one's own “Self”, is important. S. Freud “got to know” the resistances of his patients, in the process of helping them, earlier than he called his method *psychoanalysis*. This is how he expressed himself in the early stages of the psychoanalysis development:

“...in the process of therapy, the doctor has to overcome the resistances of the “patient”. Moreover, the stated problem activated S. Freud's professional interest and he abandoned the technique of suggestion and hypnosis, explaining that these techniques hide from the analyst “*the resistances of the patient which he uses to protect his illness*” [0, p. 550]. Given the above, S. Freud abandoned hypnosis, which led to the creation of psychoanalysis. The process of psychoanalysis convinces that the person's resistances like “kites” contribute to the protection of the existing deformations of the psyche, which must be softened and moved apart.

Given the lack of awareness of the in-depth determination of the psyche, a person is not able to adequately formulate a personal problem and the need for selfcognition. ASPC groups do not provide for the presentation (voicing) of the “own personal problem” by the respondent as a starting point for providing assistance. The beginning is the actualization of the spontaneity of the respondent's behavior under the conditions of its objectification by objective representatins (drawing, toy, plasticine, etc.). The unifying factor of psychoanalysis in the psychodynamic approach is the behavior spontaneity and its interpretive analysis, aimed at revealing the logical longitudinal essence of spontaneous behavior, which contributes to the cognition of in-depth infantile determinants of behavior destructions. It is the “logical chain” that relies on the continuity of the semantic load of the subject's involuntary activity. S. Freud's psychoanalytic procedure differs from the psychodynamic one: the first envisages the presence of a symptom, the second - detection of psychic dysfunctions via dialogue interaction. At the same time, both approaches have a common platform - establishing relationships between repeated, invariant characteristics of a person's spontaneous



behavior. This makes it possible to determine the *meaning of the logic* of spontaneous behavior, which indicates the deep root cause of the subject's personal problem, the cognition of which expands selfawareness. The power of the self-preservation instinct, which is a catalyst for the subject to change the behavior, is also taken into account. We agree with S. Freud that *cognition of the unconscious is impossible without the participation of consciousness*.

Many years of experience in diagnostic and correctional practice made it possible to clearly delineate the investigated problem and the ways to solve it, which requires the leveling of psychological defenses that burden the consciousness with illusions and distortions of socio-perceptual reality.

The original view on the “problem of defenses” is presented by Wallerstein [3], he associates only the “experiential” sphere of the psyche (in our understanding - “situational forms of defenses”) with defenses, and describes the functional aspect of defenses in terms of manifestations of the unconscious. Wallerstein, emphasizes the importance of the functional aspect in the defense system, which is related to “extraexperiential developments”, and notes: “One can perceive only those meanings that are the result of the work of consciousness, but not this work as such” [3, p. 715].

Psychoanalysis, cognizing the “extra-experiential” sphere of the psyche, not only referred to the causes of individual manifestations, but also appealed to its subordination to *the universal laws*. The research view of Wallerstein's psychoanalysis seems invaluable to us in that revealing connections and interdependencies in the *extra-experiential sphere*, he claims that *in-depth psychology can claim the status of a science only under such conditions*. Besides the most important task for science is to cognize the “objective reality of the mental”, which is inherent in the *unconscious and stipulates the subjectivism of the conscious*.

In this aspect, it is difficult to disagree with F. Bassin, who claims that “it is unacceptable to mix and equate these two research planes, which concern the conscious and the unconscious, its methods and logic” [3, p. 720]. Therefore, the problem arises to find a golden mean between the scientific rigor of classical research and focusing



attention on the integrity of the psyche, which (in the process of cognition) requires spontaneity of behavior, which is inherent in our psychodynamic approach aimed at studying the functional features of the psyche. One of the ways to solve the mentioned problem is to determine the structural level of understanding the integrity of the psyche, which is presented by the “Model”, which is described in several works [12; 13; 15].

Psychodynamic theory and corresponding practice preserves the understanding of the structure of the psyche according to S. Freud (Id, Ego, Super-Ego) and complements it with linear interdependencies with their inherent contradictory tendencies (“horizontal”) and antagonism of structural relationships (“vertical”). The specified functional differences are characterized by the “antinomy” category. As we have already noted above, the understanding of its substructure “Super-It” or “SuperId” plays a special role in understanding energy priorities in the integrity of the psyche. Therefore, the “Model” focuses on the cognition of the integral psyche in the unity and opposition of the conscious and the unconscious in their structural symmetry and asymmetry, isomorphism and homomorphism. It is important to note that no matter what parts of the psyche are singled out, the psyche *functions as a whole*, that is, in the union of all substructures. The content part of the question cannot be authoritative without taking into account the content relationships between the ontological unconscious and the unconscious in the form of the preconscious, which assimilates the traces of displacements.

In the in-depth cognition of the psyche, our research is aimed at the cognition of the individual path of a person's life, which is carried out at the level of latent synthesis subject to internal energy priorities. The immediacy of the subject's experience at an early age has signs of direct determinism, which is evidenced by the “purity” of the child's view of events. Let's recall the children's saying: “And the king is naked!” Over time, the person's reactions lose signs of naivety, directness and become dependent on prosocial expectations and requirements, assimilated by the process of intra-analytic processing of experience.

Therefore, traditional academic psychology, due to the lack of a suitable methodology for the cognition of the psyche in its integrity and the philosophy of



understanding its natural psychic essence, defines the unconscious as “untouched” and “unknowable”. The situation is further complicated by the fact that traditionally artifactual conclusions on individual issues are extrapolated to the psyche in general, which includes the unconscious, which has functionally asymmetric differences from consciousness. Extrapolating the generalizations of academic psychology to the psyche as a whole neutralizes the consideration of the unconscious sphere. While only some aspects of the conscious (taking into account its autonomy from the unconscious) can be revealed according to the experiment laws, and the true essence of the psychic (in its internal relationships) remains outside the academic framework.

*Not only the prospects for the development of psychology as a science, but also the formation of an adequate methodology that would combine theory and practice depend on the method of solving the problem of the cognition of the psyche as a whole. It is important to improve the toolkit of providing practical help to a person by solving their personal problems. The latter should occur in parallel with providing assistance to a person in resolving their internal contradictions, which are masked from consciousness by protective mechanisms that lead to the distortion of reality. Scientific attention to the problems of the genesis of the unconscious and its connections with the conscious can weaken the myth of the absolute autonomy and self-sufficiency of the conscious. The study of the unconscious always requires the involvement of the phenomenon of the conscious, but not vice versa, for academic psychology, which ignores the inseparability of the spheres of the “conscious” and the “unconscious”. The process of studying the unconscious in its immanence and functional latency overcomes barriers on the way to studying the energetically potent substructure of the psyche - the unconscious sphere. If scientific and academic research were limited to the possibilities of contemplation, then the nature of many aspects of the psyche would be incomprehensible, and this is where in-depth cognition is actualized.*

**The reasons for the delay in academic research are the inconsistency of the cognition tools with the universal nature of the mental “conscious/unconscious”).** With the asymmetry of the functioning of the specified spheres, they are integral, which ensures the integrity of the psyche. Taking into account the unconscious in the research



process of the psyche from the very beginning presupposes the availability of scientific knowledge about its functional nature, as well as about the specifics of relations with the conscious. *Academic psychology* refers to the category of the “unconscious”, but only nominally and *correlates it with the realm of psychiatry or clinical psychology*. Most likely, this caused the fact that academicians do not look at the unconscious in its leading characteristics, the most important of which is the functional inseparability of two spheres of the psyche: “conscious/unconscious” - *in the presence of their functional asymmetry*.

The focus of psychology only on the “conscious” reminds of the procommunist regime in its desire to put all people “under one roof”. The problem of individualization of a person is specifically illustrated by the “moral code of the communism builder”. Of course, the pro-communist regime, which asserted the idea of the “*master of everything on earth*” was attractive, pleased the “Idealized Self”, and facilitated the synthesis of the exaltation of the “Self” with the feeling of being a “Superman”. In view of the current war, which brings suffering to millions of people (because of the imaginary “Greatness” of one person), the destructiveness of the above view becomes clear, as well as its inconsistency with the true essence of things. In particular, the nature of the mental, according to the psychodynamic theory developed by us, is reflected by the “Model of the internal dynamics of the psyche”.

It outlines that the direction “toward power” (synonymous to “perfection”) is actualized by the peripheral defense system, which creates the prerequisites for the “pleasure principle” in the psyche, which is based on the illusory idealized image of “Self”. It is important to remember that illusions cost a person dearly over time, just as the “bulk of grace” that illustrated the prospects of “communism” burst. That is why we focus on understanding the integrity of the psyche in the inseparability of the spheres of the “conscious” and the “unconscious” with their functional asymmetry, and the entire organization of the diagnostic and correctional process is subject to the “*principle of reality*”.

The latter exacerbates the importance of solving the problem of adequate cognition of the psyche in its conscious and unconscious manifestations. This is what



explains our increased attention to S. Freud's experience, who was the first to pose the problem of adequate understanding and cognition of the psyche *in accordance with its "conscious/unconscious" nature*. It is not surprising that in the Soviet Union there was a period when S. Freud was banned and his works were destroyed.

The pro-communist regime brought to humanity the idea of a "*master on earth*", combining it with repression, restriction of will and increased threat to human life, devaluation of human dignity and suppression of critical thinking. It is important to remember that S. Freud refused from suggestion, due to the conviction that hypnosis interferes with the true, adequate objectification of a person's behavior, due to *the neutralization of a person's "resistances"*. *The psyche is much more complex than the conscious, so its cognition cannot be limited to the study of consciousness*, which, according to S. Freud: "is not a master even in his own house".

It is also important that S. Freud, when treating neurotics, noted: "I didn't find anything in a neurotic that a mentally healthy person doesn't have", it's all about strengthening energy accents in synthesis with mechanisms of condensation, displacement, hints. This way he emphasized that the energy intensity of fixed cells in the human psyche is a prerequisite for neurosis. The orthodox psychoanalysis is based on the method of free expressions, which are based on the spontaneity of human behavior, which is stimulated by unconscious factors. Presence of the analyst in the process of Freudian therapy was eliminated as much as possible ("behind the couch").

The founder of psychoanalysis focused on the activity of the patient's "*free associations*", their dreams, slips of pen, slips of tongue, jokes. In other words, everything that every person is involved in one way or another and, at the same time, is derived from the foundations of their life (junk), which could be completely ignored. The influence of the analyst on the catalysis of the specified activity of the patient is minimized, because it is a side activity. This is how S. Freud laid a universal platform for the *cognition of the psyche in its integrity*: manifestations of the unconscious occur thanks to energetically potent factors that spontaneously "ask for the surface", which explains our appreciation of the spontaneity of behavior in the in-depth cognition of the psyche (according to the ASPC method developed by us). This approach harmonizes



with the pro-humanist principles of mental cognition, which were first introduced by A. Maslow, K. Rogers, R. Assajoli, and others. It is these principles that unite our psychodynamic approach to the study of the psyche with a humanistic approach. At the same time, the author's approach consists in the fact that we took into account the archaic nature of the language of unconscious, understanding which *requires non-verbal means of self-expression*, which is what we practice in ASPC groups. The latter found its expression in the fact that we rely both on the language of the unconscious - figurative self-expression (visualized selfpresentation) and on the language of the conscious - verbum (word). Before the ASPC session, the respondent independently and spontaneously materializes their own psyche, most often through *thematic* psycho-drawings or reproductions of the works of art. They themselves determine the order (sequence) of the analysis of psycho-drawings with a psychologist. L. Lévy-Bruhl pointed out that modern people have an archaic “blind skill of the hand to order” [6], and our practice has confirmed this fact. A person arranges all thematic drawings (15-30 pcs.) without any difficulties, determines the sequence of their analysis.

Psychologists' attempts to approach the study of the unconscious (attitude theory and projective methods) did not provide the desired result. Projective methods were characterized by inconsistency in the stimulus material (Lüscher test, Rosenzweig illustrations, Rorschach stains) with the subsequent formalization of the interpretation of empirical results, which made it difficult to adequately understand the psyche. The psychodynamic perspective of the ASPC groups catalyzes the assimilation of incoming information by the subject, which leads not to a ready-made conclusion, but to approaching the logical orderliness and individualization of the inner world of each person. The latter explains the fact that projective methods, which tried to build a bridge between academic and in-depth approaches to the cognition of the psyche, by themselves (although they deserve attention and approval) do not give the desired result in the cognition of the integrity of the psyche.

It is the ASPC method, which is subject to the effectiveness of the law of “positive disintegration of the psyche and its secondary integration at a higher level of the subject's mental development” [11], that helps to focus the efforts of a professional



psychologist on the detection of illusions and deviations from reality in the psyche. By weakening the deviations from reality, we create the basis for the integration and harmonization of a person's psyche. We've been developing the in-depth psychology subject to the psychodynamic theory for more than forty years, based on the psychodynamic paradigm, which opens up horizons for leveling the traditional barriers in the cognition of the psyche integrity. The practical implementation of the ASPC method catalyzes harmonization of the relations between the spheres of the conscious and the unconscious, which contributes to the vitality of the psyche in its integrity.

**In conclusion, we will define the most important methodological postulates** that reflect the essence of the psyche, which differentiates traditional academic cognition from in-depth cognition according to the ASPC method.

- The simultaneity of the processes of the unconscious in synthesis with the conscious requires spontaneity in the behavior of the ASPC participants, which excludes the algorithmization and formalization of cognitive procedures. In ASPC there is room for creativity and individualization of a person. The unconscious is functionally subordinated to probabilistic logic and the laws of the “different logic”, compared to the “logic of the conscious”.

- The classical procedure of the study of the psyche is marked by discreteness with an orientation to quantitative indicators, while the unconscious retains the subordination of priority to the emotional significance of archaic and ontogenetic factors, which are taken into account by the psychodynamic paradigm.

- Cognition of the conscious in classical (academic) psychology is guided by conceptual postulates; in-depth cognition is based on phenomenology, catalyzed by the energy of spontaneity of the subject's behavior.

- Classical psychology is usually aimed at symbolic means of cognition, without taking into account the possibilities of figurative and symbolic self-representation of the subject, which can objectify the essential aspects of the psyche into the sphere of observation due to their visualization.

- The experimental and research (academic) procedure of knowing the conscious assumes the clarity of predictions in the parameters of their ambiguity: –



“true or false”; cognition of the unconscious implies polysemanticity, that is, “both this and that”. The predominance of factors is manifested in the essence of energy priorities.

- Cognition of the unconscious has the prevailing traits and characteristics of the subject's spontaneous behavior that are characterized by invariance (repeatability) in the spontaneity of relationships; traditional (academic) research assumes planned behavior, which eliminates its spontaneous component.

- In-depth cognition relies on such categories as “disposition”, “tendency”, “setting”, “archaic set of initiatives”, which, in addition to the semantic one, have a probabilistic and emotional-energetic component important for in-depth cognition, which is ignored by academic psychology. In traditional research, both rational assessment and prediction of results before the start of the research are of dominant importance. In-depth cognition, on the other hand, is focused on the process of identifying the individual uniqueness of each person's psyche.

- Cognition of the unconscious aspects of the psyche makes it possible for an in-depth psychologist to overcome the academically linear specification of cause-and-effect dependencies thanks to probabilistic forecasting. The latter is consistent with the complementarity principle, which asserts the inseparability of both spheres of the psyche (“conscious/unconscious”) in their relations.

- In order to reveal the essence of the unconscious, it is important to include a detailed description of the “meta-experiential” (“extra-experiential”) category, which is interconnected with the archaically defined unconscious, which is ignored by the academic approach to the cognition of the psyche.

- The experimental process does not allow to ensure the reflection of meanings, behavioral material, which are classified and hidden behind the informational equivalents of the representations; in-depth cognition is based on the reflection of the information interrelation between the two spheres (“conscious/unconscious”) due to their objectification through the objectification of the subject's own selfrepresentation.

- Traditional psychologists are focused on confirming the predicted, obvious



(seen or heard), which leads to the search for “the key to the cognition where the light of the lantern falls”. Cognition in the ASPC system invariably contributes to the discovery of the truth for the first time in its individualization (but not averaging). The uniqueness of the in-depth cognition process is ensured by the dialogue interaction in the “Psychologist ↔ Respondent” system, therefore, the empirical facts of the ASPC always have space for individualization, according to the essential characteristics of the psyche.

- Academic psychology does not set the task of revealing the essence of the laws of the functioning of the unconscious as well as the mental in its integrity (in contrast to in-depth psychology). Therefore, traditional psychology does not have a toolkit for the objectification of implicit factors of the psyche and their transformation into explicit ones. The latter requires *procedural diagnostics* (extended in time), which is catalyzed by the psychologist's dialogue interaction with the respondent and involves the individualization of the final interpretations of the behavioral material. Procedural diagnostics and psychocorrection are inseparable in time and are based on partial (intermediate) interpretations of behavioral and dialogue material by a psychologist. The above explains the absence of test diagnostics in the ASPC, which provides for dilution of diagnosis and correction in the time. Procedural diagnostics in ASPC has the ability to ensure the inseparability of diagnosis and correction, which occurs in a complex and multi-level manner.

- Academic psychology is prone to causal ambiguity of cognition, which itself eliminates the possibility of adequate understanding of the contradictory essence of the mental phenomenon (with the inseparability of two functionally asymmetric spheres - “conscious/unconscious”), which closes the ways of cognition of the contradictory essence of the mental in space and time.

- Classical psychology prefers verbal parameters of research, which makes it more difficult to objectify the archaic heritage of the humanity, which can manifest itself in visualized symbolism (which is the language of archaisms). It is the in-depth psychology that we have been developing for over forty-five years, on the foundations of the psychodynamic paradigm, that opens up the prospects for the cognition the



psyche in its integrity (“conscious/unconscious”) in synthesis with the archaic-archetypal heritage of the humanity, which has a progressive influence on the professional training of practical psychologists

- Group communications in ASPC, thanks to the spontaneity of its participants' behavior, implement both an interactional and a transactional model of social communications, which are characterized by continuous possession of informal methods of adaptability to the social and cultural experience of the previous generations.

This paper proves the common nature of numerous problems for both psychology and philosophy, which have similar basic background and the same prospects for further cognition and development of the category of “ontological unconscious”, which contextually appeared in the above material.

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